THE

Relief Society Magazine

Vol. V. NOVEMBER, 1918. No. 11.

Lo, the Poor, Rich Indian.

HALF-BROTHER TO THE JEW AND THE EPHRAIMITE.

The Indian races in the United States still occupy a somewhat anomalous position. When the white settlers first appropriated their lands the Indians were driven west and southwest and despoiled ruthlessly. Time and constant agitation by broad-minded people finally set in operation government machinery which made it possible for these simple people, who were comparatively helpless before their invading conquerors, to be attached to the Government as a political and social appendage. Superior in moral and mental equipment to the imported Africans of the South, they are still too childlike and guileless for modern social exigencies.

The student of the Book of Mormon understands perfectly the nature and condition of these people. They are the descendants of two rebellious sons of Lehi, Laman and Lemuel, who were cursed with a dark skin because of their disobedience. They have inherited through the ages not only the stern virtues of truthfulness, chastity and personal loyalty to kindred and tribe, but also the revengeful and bloodthirsty faults of their ancestors.

All of the promises made to their forefathers in the sacred record of their ancestors upon this continent—promises which were reiterated in these days by the Prophet Joseph Smith at various times and under varying circumstances—point to a period when these single-minded and virtuous peoples shall be prepared to accept the gospel of Jesus Christ *enmass*, as it were. In that day a nation shall be born, comparatively speaking, in a day. Before that time comes, however, these people require a wider knowledge of life, a fuller understanding of civilization, with greater intellectual and civic opportunities than their restricted traditions and inherited habits could afford them. Hence, the Lord has moved upon the honest-minded Indian governmental commissions and agents to do this great work. This article gives some details

thereof. Will the Indian, who acquires that "fruit from the tree of knowledge," use his agency in choosing the good rather than the evil? Prophecy has said he will, and upon that prophecy Latter-day Saints rest their confident hopes, and offer up their daily prayers in behalf of their Lamanite friends.

Inquiries into the ancient condition of this race are answered by present-day historians. We quote the following from the *British Encyclopaedia:*

"The theory that the American Indians were the 'Lost Ten Tribes of Israel' has not yet entirely disappeared from ethnological literature. Many of the identities and resemblances in ideas, customs and institutions between the American Indians and the ancient Hebrews, half-knowledge or distorted views of which formed the basis of the theory, are discussed, and their real significance pointed out by Colonel Garrick Mallerby in his valuable address on 'Israelite and Indian: A Parallel in Planes of Culture.'

"Perhaps the most remarkable of all North American creation stories is that of the Zuni, as recorded by Cushing *(Thirteenth Ann. Rep. Bur. Ethnol.,* 1891-1892) in his *Outlines of Zuni Creation Myths.* Here the principal figure is 'Awonawilona, the maker and container of all,' and the growth-substance the 'fogs of increase,' which he evolved by his thinking in the pristine night. The long tale of the origin of the sun, the earth and the sky, and the taking form of 'the seed of men and all creatures' in the lowest of the four caves or wombs of the world, and their long journey to light and real life on the present earth, is a wonderful story of evolution as conceived by the primitive mind, an aboriginal epic, in fact.

" * * * * * But the most remarkable mythology of any Athabaskan tribe is that of the Navaho, which has been studied in detail under some of its chief aspects by Dr. Washington Matthews, in his valuable monographs, *Navaho Legends* (1897) and *The Night Chant* (1902). According to Dr. Matthews, the Navaho 'are a highly religious people having many well-defined divinities (nature gods, animal gods and local gods), a vast mythic and legendary lore and thousands of significant formulated songs and prayers, which must be learned and repeated in the most exact manner; they have also hundreds of musical compositions; the so-called dances are ceremonies which last for nine nights and parts of ten days, and the medicine-men spend many years of study in learning to conduct a single one properly.' The most prominent and revered of the deities of the Navaho is *Estsanat-lehi* [Note the ending of this woman's name.—*Ed.*] the

'woman who rejuvenates herself,' of whom it is believed that she grows old, and then, at will, becomes young again.

"The numerous Indian tribes subjected to the environment of the Great Plains have developed in great detail some special religious observances, ceremonial institutions, secret societies, ritual observances, etc.

"In reference to 'Messiah doctrines' among the aborigines of North America, Mooney calls attention to the fact that 'within the United States every great tribal movement (e. g., the conspiracy of Pontiac, the combination of Tecumseh, etc.) originated in the teaching of some Messianic prophet.' "

"Among the North American aborigines the position of woman and her privileges and duties varied greatly from the usually narrow limits prescribed by the Athabaskans, according to Morice (*Congr. int. d. Amer.*, Quebeck, 1906), to the socially high status reached among some of the Iroquoian tribes in particular. * * * * * * * The form of the family and the nature of marriage varied considerably among the North American aborigines, as also did the ceremonies of courtship and the proceedings of divorce, etc. With some tribes apparently real purchase of brides occurred, but in many cases the seeming purchase turns out to be merely 'a ratification of the marriage by means of gifts.' Great differences in these matters are found within the limits of one and the same stock. * * * * * * *

" * * * * Among the Zuni, where the man is adopted as a son by the father of the wife, 'she is thus mistress of the situation; the children are hers, and she can order the husband from the house should occasion arise' (Lowie and Ferrand). With many tribes, however, the husband could divorce his wife at will, but Ferrand and Lowie, in their discussion of Indian marriage, report on the other hand the curious fact that among the Wintun of California 'men seldom expel their wives, but slink away from home, leaving their families behind.' In the case of divorce, the children generally go with the mother. From a survey of the available data Lowie and Ferrand conclude that 'monogamy is thus found to be the prevalent form of marriage throughout the continent,' varied from that to polygamy, where wealth and other circumstances dictated it. In California, e. g., polygamy is rare, while with some of the Plains tribes it was quite common. Here again differences of note occurred within the same stock, e. g., the Iroquois proper could not have more than one wife, but the Huron Indian could. * * * * * Cousin-marriages were frequently tabooed.

NAME CUSTOMS.

"With many of the North American aborigines the giving of the name, its transference from one individual to another, its

change by the individual in recognition of great events, achievements, etc., and other aspects of nominology are of significance in connection with social life and religious ceremonies, rites and superstitions. * * * * Names marked epochs in life and changed with new achievements, and they had often 'so personal and sacred a meaning,' that they were naturally enough rendered 'unfit for the familiar purposes of ordinary address, to a people so reverently inclined as the Indians seem to have been.' The period of puberty in boys and girls was often the occasion of elaborate 'initiation' ceremonies and rites of various kinds, some of which were of a very trying and even cruel character. Ceremonial or symbolic 'killings,' 'new-births,' etc., were also in vogue; likewise ordeals of whipping, isolation and solitary confinement, 'medicine'-taking, physical torture, ritual bathings, painting of face and body, scarification, and the like. The initiations, ordeals, etc., gone through by the youth as a prelude to manhood and womanhood resemble in many respects those imposed upon individuals aspiring to be chiefs, shamans and 'medicine-men.'

"The first appropriation by the Congress of the United States for the general education of the Indians was made in 1819, when the sum of $10,000 was assigned for that and closely allied purposes; and by 1825 there were 38 schools among the Indians receiving government aid, but government schools proper date from 1873 (contract schools are four years older), the order of their institution being day schools, reservation boarding schools, then non-reservation boarding schools. * * * * In less than a century the expenditure for Indian education increased from an annual outlay of $10,000 to one of about $5,000,000, to which must be added the expenditure from private sources which are considerable."

"Exclusive of Alaska, there were in the United States in 1906, according to the report of the Commissioner of Indian Affairs, 324 Indian schools (government 261, mission 48, contract 15), with an enrollment of 30,929 and an average attendance of 25,492 pupils, costing the government annually $3,115,953. * * * * The schools of the denominational character belonged as follows: Twenty-nine to the Catholic church, five to the Presbyterian, four to the Protestant Episcopal, two to the Congregational, two to the Lutheran, and one each to the Evangelical Lutheran, Reformed Presbyterian, Methodist, Christian Reformed and Baptist. Besides there were in all 446 public schools on or near reservations which Indians could attend." (Ibid.)

These extracts touch upon several matters which are treated in a somewhat desultory way in the recollections prepared for this *Magazine* by the famous and faithful Indian interpreter, guide and counselor, Elder C. L. Christensen. Note the similarity of

findings by the scientists and our own Indian student, and especially observe the close similarity of the traditions of the Indians and the beliefs of the Latter-day Saints.

U. S. GOVERNMENT AND THE INDIAN.

It may be news to many of our readers to discover the attentive care paid by our wise Government to the Indian wards of our Nation. Since the appointment of Judge Cato Sells as Commissioner of Indian Affairs of the Department of the Interior, the Indian movement has had a tremendous impetus. The Commissioner realized fully the nice balance of the Indian question which rests upon the pivotal issue between the Indian and the Government. Will the Indian be the better in his evolutionary social progress, through the strict yet kindly coercion long exercised by the Government? Or would he reach his maturity of power the quicker if thrown out into the stream of life finding himself among struggling human wills, himself unaided, left to find his feet as quickly or as slowly as he might? These are questions that Socialism today is asking European governments to answer. Commissioner Sells sails wisely around these shoals of differing viewpoints and carries his practical theories into shrewd and kindly operation without giving offense to either party of theorists and squabblers. We are extremely interested in what the United States Government, under Commissioner Sells, has done and is doing both to solve the problems and to prepare our Indian friends for their final mission.

From the many Government pamphlets, reports, and from the kind and generous answers of the Commissioner himself we glean the following facts.

First let us see what the Commissioner is doing for the Indian's moral welfare:

Utah women are intensely interested in the attitude of the Government Indian officials, and the Indian himself, on the question of prohibition. Hear what representatives of both these say upon the vital subject:

PROHIBITION.

"The increase in prohibition sentiment throughout the country, and especially in those states where Indians reside, has materially aided our work. The addition of these states to the 'dry column,' and the drastic laws relating to the importation of liquor into them, have proved their effective aid.

"As evidence of the effect among the Indians of prohibition, the superintendent of the Umatilla school in Oregon has sub-

MODERN INDIAN TEPEE.

From photograph presented to Apostle Richard R. Lyman by Elder John Galbreath of the Divide Ranch, on the Blackfoot Reserve, near Cardston, Canada.

mitted some interesting figures. During the calendar year 1915, the police records of the city of Pendelton show that there were 1,440 arrests, of which number 270 were Indians, or about 19 per cent. During the calendar year 1916 there were only 385 arrests, of which number 69 were Indians. The saloons closed on January 1, 1916, and the number of Indian offenders fell off as above stated." (From *Report of the Commissioner of Indian Affairs,* Department of the Interior, year ending June 30, 1917.)

Commissioner Sells himself says:

"I believe that the greatest present menace to the American Indian is whisky. It does more to destroy his constitution and invite the ravages of disease than anything else. It does more to demoralize him as a man and frequently as a woman. It does more to make him an easy prey to the unscrupulous than everything else combined. * * * Let us save the American Indian from the curse of whisky.

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"As a matter of good faith to our treaty relationships, to legislative enactments, to the Congress which appropriates $100,000 a year for the suppression of the liquor traffic among the Indians, we should do everything reasonably within our power to justify this appropriation and insure the best results obtainable. This accomplished, we have laid a substantial foundation for all of our work in solving the Indian problem, and made a long step forward looking toward their equipment for the responsibilities of citizenship."

By the Rev. Sherman Coolidge, (half-breed Indian):

"The Indian must be made free. It sounds funny to me to say that because this land on which he lived from time immemorial has been the land of the brave and of the free, and my people enjoyed that freedom and they were monarchs, not slaves; they have been placed by this Nation on reservations, and reservations are very much like prisons to these people who are so used to freedom. And the result has been that this independent, free, noble race has deteriorated until they are a caricature of what they were before they were placed on the reservations.

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"My friends, the Indians are human beings. It took a long time for the American people to find that out, it seems to me, but finally they found it out and made a law in 1887 by which an Indian can become a citizen of the United States. * * * *

"Three centuries of irrepressible conflict have been going on, three miserable centuries, and, my friends, I read that all these troubles came from the white man—they came directly or indirectly through liquor.

"Red Jacket, when he was talking to Christian missionaries, said among other things that 'The white man brought liquor among us. It was strong and horrible and has slain thousands. It was true at that time; it had slain thousands and it has been true from that time to this. It has slain thousands of this noble race. It seems that the white man was not content to take away our country and our land, our firesides and our homes, but they must also try to exterminate us with this demon of the centuries, this one great curse of mankind.

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"My friends, whisky, if it is bad for the Indian, is also bad for the white man. They have legislated to prevent the whites from selling or giving or bartering whisky or liquor to the Indians. All this time the Government has had that law, as far back as I can remember. * * * * * * * * *

" * * * There are three hundred thousand Indians who are living in this country, and we want them to have a chance, and they will take the Anti-saloon League platform, or any other platform, shoulder to shoulder with you and march on for progress or anything that is for the betterment of mankind.

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HOW THE NEZ PERCES VOTED DRY.

"The Nez Perces have always taken a decided stand against all forms of intemperance and a temperance meeting is given a place in their regular church services, holding it every second Sabbath.

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"The liquor men of this county, feeling sure of their ground, began to agitate another local-option element.

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"Lewiston had not counted on the Indian vote, but the Nez Perces have all the rights of citizens, and when it comes to fighting the saloon they are only too glad to avail themselves of the privilege, and one doesn't have to have any argument with an Indian to make him see that whisky is an evil. Even the heathen understand the danger of 'fire water,' and the drinker wants it put beyond his reach. All they ask is to know how and when to help.

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"By nine o'clock that night the returns were all in, and Lewiston's wet majority of 661 was overcome with a majority of about 200 in favor of the drys. The next day we managed to keep from exulting over some of our 'wet' white neighbors, but dry folks wore smiles that wouldn't rub off. Then the Lewiston paper came out and said it was Indians and women that defeated them, and that the Indian should not have the right of suffrage, and talked of contesting the election on that ground, but we were not afraid of them carrying out their threats. It was only the wail of the fallen enemy. Nez Perce county is still dry and will remain so."

Abraham Lincoln once said:

"The reasonable man has long since agreed that intemperance is one of the greater, if not the greatest of all evils among mankind. Alcohol as a beverage in any form and quantity is a private and a public danger. It is enticing in its cunning and inexorable

in its demands; deceptive in its nature and deadly in its operations. Even a small amount reduces the capacity for work and deteriorates the quality of service. Under its influence perception is diminished and intellectual power is weakened; personal responsibility is disregarded and the moral standard is lowered. Physical depravity and mental decay are its product and heritage for the future. 'Unto the third and fourth generation' social discord and civic distress follow its footsteps." "The saloon and its accessories are ever a serious social evil. He further says: "The liquor traffic is a cancer in society, eating out the vitals and threatening destruction, and all attempts to regulate it will not only prove abortive, but will aggravate the evil. It must be eradicated, not a root must be left behind; for until this is done all classes must continue in danger of becoming victims of strong drink."

SOME STATISTICS.

From Commissioner Sells' report we again quote:

"The recent material advancement of the Indian has been remarkable and has kept pace with the vigorous policy of giving him help toward self-support leading to final dissolution of the ties of paternalism. In 1911 the Indians cultivated 388,025 acres; and last year 678,529 acres; in 1911 they raised crops valued at $1,951,000, sold stock valued at $900,000, realized from native industries, such as basket making, blanket weaving, etc., $847,556; and last year they raised crops valued at $5,293,719, hold $4,583,083 worth of stock, and increased the value of their native wares to $1,206,826. The Indian wage earners for private individuals in 1911 were 3,204, and last year the number thus engaged increased to 6,902, while the value of all live stock owned by the Indians has risen from $17,971,209, in 1911, to $28,824,439 last year.

"The Indian is discovering himself. He is coming to a realization of his own possibilities; putting the past behind him and looking to the future; beginning to understand and appreciate the accomplishments resulting from industry; to see the profit in individual effort and comprehend the ultimate difference between a cultivated and uncultivated field; the fact that it requires no more labor or expense to raise a well bred, profitable animal than it does to produce a long-horn steer, an inbred sheep, or an old-time Indian pony.

"Vital statistics for the same period are not available, but the strenuous efforts being made for a betterment of the purely human side of the Indians is illustrated in the fact that 42,110 families, or at least 200,000 Indians, have forsaken the tepee and live in houses built largely in a sanitary manner.

"Evidences of material and humanitarian advancement are

everywhere apparent. Industrially and socially the Indians are making unparalleled strides toward self-support and civilization. I have discovered that with sympathetic cooperation and intelligent encouragement their response is almost universal.

"I have been exceedingly gratified with the very general approval given our new declaration of policy by the Indians and white citizens of the country. There is every indication that it will speedily bring about a revolution in the administration of Indian affairs, greatly benefitting the Indians, with a corresponding reduction in appropriations.

"The Indian problem can not be solved in a day, it must be brought about in a deeply serious, in all respects courageous, and continuously sympathetic manner, but the time is approaching when governmental care and supervision will, generally speaking, become unnecessary. However, every true friend of the Indian should guard against precipitate and ill-advised action."

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There are published in the United States a number of magzines in the interest of the Indians. Samples of some of these which reached this office are models of mechanical and literary effort. Exquisite art adornments enrich the luxurious paper upon which these magazines are printed. The simple yet scholarly tone of the press matter is up-to-date in character and gripping in interest. Nowhere could be found finer evidences of the care and thought put into the Indian question than between the covers of these Indian messengers. The names of them are :

The Indian Leader, published at Haskell Institute, Lawrence, Kans.

The Red Man, published by U. S. Indian School, Carlisle, Pa.

The Indian School Journal, issued monthly by the U. S. Indian School, Chilocco, Oklahoma, and printed by Indians.

Concerning our present Commissioner, the *New York Journal* said recently:

THE WHITE MAN SHOULD DO FOR HIMSELF WHAT CATO SELLS IS DOING FOR THE RED MAN.

"Cato Sells, of Texas, is the biggest farmer, stockman and country banker in the world. He also teaches sixty thousand children what he thinks they ought to know—which includes how to earn a living. He runs high schools and colleges, but he takes particular delight in a multitude of little primary schools, each presided over by a dominie and his wife who mothers the children and cooks their midday meals.

"Besides all this, Judge Sells is attorney-at-law for more than three hundred thousand people in their disputes with the outer world. When they quarrel with one another, he is usually judge and jury, too. There are many other things that this modern

Noah, Abraham, Joseph and Moses does for his chosen people. It would take a column merely to catalogue them all.

"The fact is, Mr. Sells is Indian Commissioner in the Department of the Interior at Washington. The Indians are "wards of the Nation," and the Commissioner stands for the Nation. The Nation is supposed to be civilized and the Indians uncivilized. And the Commissioner is expected to show the Indians how we do the thing—the thing that is called being civilized."

MORE STATISTICS.

Early accounts, of the number of Indians in the United States must be taken with due regard to the credibility of the witnesses presenting the same.

The first census of Indians was made by the General Government in 1850. Thomas Jefferson, however, in 1872, made two lists of Indians who at that date lived in and beyond the present limits of the United States. These estimates, as stated in his *Notes on Virginia,* were compilations from four different lists and present the attempt at an enumeration of such Indians as came under notice of the formulators of those lists.

The various and often conflicting statements relative to the Indian population of the United States from the earliest times, which include the estimate or "guesses" of the first enumerators to the present year:

1759	Estimate of George Croghan	19,500
1829	Report of Secretary of War	312,920
1836	Report of Superintendent of Indian Affairs	253,464
1870	Report of United States Census	313,712
1890	Report of United States Census	248,253
1900	Report of Indian Office	272,023

LATER ANNUAL REPORTS.

1901	Report of Indian Office	269,388
1910	Report of Indian Office	304,950
1917	Report of Indian Office	325,998

Prior to the first census of 1850 only small reliance can be placed upon the figures given, and the work of the "estimator" entered largely into the results after that date until about 1870 or 1880, when the importance of the data became apparent. All estimates of Indians must contain some element of doubt, by reason of the shifting about of the tribes, their ignorance of the English language, and disinclination to be counted except for ration and annuity purposes.

The table is an interesting one, and shows that since 1870 the Indian population has been nearly stationary. There has been a decrease, of course, but that may be accounted for by the numbers of Indians who have become citizens of the United States and lost their tribal identity and are counted in the regular census of American people. The census of 1890 shows 58,806 Indians as residents of various States who are not counted on the Indian rolls as such.

The Commissioner says further: "Out of a total of 53,382 Indian families information is at hand that 42,601 live in permanent houses, of which number 27,417 have wooden floors; 292,713 including the Five Civilized Tribes, wear modern attire, and 180,457 are citizens of the United States. Also there are knwn to be 705 missionaries working among the Indians, and 617 churches. Out of 1847 marriages reported, 1510 were by proper legal procedure and 337 by tribal custom. The tribal property is valued at $223,286,748; the individual property at $432,225,913, a total of $655,512,661.

"In 1917, 14,458 were employed in the United States Indian Service, earning $1,343,656, and private parties employed 10,474 at a compensation of $1,163,301. Last year 39,498 Indians were farming for themselves a total of 676,691 acres, the products of which were valued at $7,990,796. There were 44,874 engaged in stock raising upon 31,831,479 acres of grazing land, owning livestock valued at $32,944,660. The Tribal land leased for grazing purposes aggregates 9,477,830 acres, having a rental value of $759,154. To June 30, 1917, 220,046 allotments covering 35,565,517 acres had been approved.

"Industries other than farming, including basket making, bead work, lace and blanket weaving, pottery, fishing, wood cutting, and miscellaneous occupations, 26,651 were engaged last year, turning out products valued at $1,315,112.

"Of the 89,501 Indian children of school age, 63,768 were in school, 5,126 were ineligible from physical or mental defects and 16,789 were not in attendance. The schools provided, exclusive of public schools, have a capacity for 33,996 pupils.

"Since February it should be said that the subscriptions to Liberty Bonds by the Indians have exceeded $13,000,000, while their Red Cross and other War Relief activities have grown amazingly and beyond all expectations."

The Indian's reputation for bravery is unrivalled. Would his loyalty equal that of his country's self-appointed guardians and his inherited ideals?

WAR ACTIVITIES.

Mr. Sells writes on this point: The Indians took an early interest in our war preparation as to the men, money, and production

required. Their subscriptions to the first issue of Liberty Bonds amounted to $4,607,840. Subscriptions to the second issue totaled $4,392,750. The total of subscriptions thus far actually reported is $9,000,600, almost evenly divided between adults and minors, $4,919,550 standing to the credit of the former and $4,081,050 to the latter. There is good reason to believe, however, that many subscriptions were made through banking channels in localities where Indians quite generally have acquired citizenship, report of which did not reach this Bureau, and such additions with known applications too late for acceptance, would almost certainly raise the grand total to more than this amount which has been increased to over $13,000,000 the result of the third bond issue or nearly $50.00 per capita for all Indians in the United States. Upon any fair basis of comparison such an expression of patriotic allegiance for every man, woman and child of the Indian race must be as surprising as it is gratifying.

"Official information is not assembled respecting the number of women engaged as nurses or the Indians' participation in Red Cross work. A complete vocational course of four years in nursing is of comparative recent introduction in our larger Indian schools, so that only limited relief service from this source is practicable. However, quite a number have applied and been accepted, among them six young ladies from one of the large schools who have had excellent training and have been assigned to hospital work in this country and abroad.

"Red Cross activities have been carried forward usually in cooperation with local and State organizations. The Indian Bureau having approved this plan, has not instituted official connection therewith further than to urge and encourage membership and assistance on the part of Indians on the reservations and at the schools. There are in the Indian Service some 25 non-reservation schools enrolling more than 10,000 pupils, 10 tribal and 73 reservation boarding schools with more than 12,000 pupils, besides 210 day schools and 77 mission and other schools furnishing over 12,000 additional pupils, in all some 30,000 Indian pupils, most of whom are adding their mite and doing their bit in this great humane movement. There are about 30 school publications, with most of the mechanical and considerable of the literary work done by Indian students. These periodicals, all of them creditable and some of them showing highly artistic work and excellent editing, now usually carry Red Cross departments that disclose a systematic and active interest among the schools, carefully directed and equally interested employees.

"The record in course of preparation upon the number, location, rank, etc., of Indians in the military service enables me quite safely to estimate the whole number now at approximately 8,000. At

present 2,200 of them are reported and properly indexed. Of this number 1800 are in the Army, 300 in the Navy and 100 in other military work. 1600 entered by enlistment and 600 by conscription. The number and rank of officers can not yet be stated.

"I am strongly opposed to independent Indian units, large or small, and am firm in the opinion that they should enter the army upon the same basis as other citizens; that they should be mixed indiscriminately among the whites, elbow to elbow, so they may absorb the English language, habits and civilization of their white brothers. In this way only can they advance. I want no discrimination either for or against them, but believe they should be promoted on their merits and always advanced when they are deserving.

"In terms of statistics this information showed an Indian Red Cross membership of 5,664. The receipts in money were $17,163.16. Hospital garments, knitted and miscellaneous supplies made and contributed, 31,058 articles. These figures coming from only a minor fraction of our schools and superintendencies are, of course, only suggestive. It was quite impracticable to assemble complete data for the reason that large numbers of Indians in localities near town and white communities affiliated with local chapters in contributions of both money and service of which no separate account could be given, but many of the reports indicate that practically every adult Indian on the reservation had subscribed the equivalent of a membership fee or more."

(*To be continued.*)

The Vision.

Elsie C. Carroll.

The moon peeped in a window where
A grey-haired mother kneeled in prayer,
And wrapped her in its shimm'ring light,
And heard the prayer she breathed that night.

"O, God, it is so hard to pray
With battles raging night and day;
My boy's across the blood-tinged sea!
E'en prayers bring little peace to me.

"They tell me he is big and tall.
Ah me! he was so pink and small
When I went near the gates of death
To give to him of life's sweet breath!

"It seems but yesterday, he slept
Safe on this breast. The tears I wept
Were from a heart o'erflown with joy.
What pride! What love I gave my boy!

"What happy work! I'd dream and plan
The things he'd do when grown a man.
Was all my love and dreaming done
To mould a target for a gun?

"I know my heart is hard to-night.
I somehow can't shut out the sight
Of bloody forms and reaching hands
Across the sea in death-strewn lands.

"It is my baby over there!
God, can't you take a mother's prayer
And make of it a wall to shield
Her baby on the battle-field?

"If not, dear Father, touch my heart
And make it strong to bear its part.
I would be brave and true as he,
But ah, my strength must come from Thee."

The moon in pity kissed her hair
And swiftly wrought a vision fair.
It was the cross of calvary;
But lo! its burden was not He

Who gave the world its joy.
The martyr was a *soldier boy.*
Above, a great white flag unfurled:
"Democracy For All The World!"

"Dear God," she cried, "I see the light.
It is the cross of Human Right.
As Christ once suffered, gladly he
Now gives his life for Liberty.

"No longer is it hard to pray
For now I see the breaking day
When that great flag shall be unfurled
And wave unstained o'er all the world.

And if he dies—my boy—if he
Never more comes back to me,
I'll humbly, proudly bear my loss.
My boy's a savior on a cross."

Aunt Jane's Thanksgiving.

By Mrs. Parley Nelson

Aunt Jane sat alone, by the fire in her little living room and rocked disconsolately to and fro.

It was the night before Thanksgiving. The clouds were leaden hued and the fitful wind that moaned and whistled around the gables sent dashes of rain against the window panes.

Jane's eyes were sad; her usually firm mouth showed drooping lines of discouragement, while the tears which coursed down her furrowed cheeks betokened the fact that her mood was in unison with that of the gloomy weather outside.

Life seemed very hard, indeed, to Jane; in fact it had scarcely seemed otherwise to her since her earliest recollection. In the past she had faced the world bravely, for she was one of those vibrant souls who ofttimes battle against great odds but rarely acknowledge defeat. Of late, however, her courage seemed broken and she faced the future with dread and foreboding.

Memory carried her back across the years to the days of her early girlhood, when left without parents or friends, she had been compelled to face and solve life's problems alone. Even as a girl Mandy Jane had not been considered beautiful, but with wisdom beyond her years, she had resolved to substitute the qualities of good nature, kindly feeling and common sense for fleeting charms of face or form:

The door of friendship opens readily to a pleasant smile, and so, the life of the orphan girl became enriched by the love and respect of all who knew her.

She seemed to belong, in a measure, to each household in her little community, for if ever there was a special occasion of any kind, either a wedding, a birth, or a funeral, Jane was on hand rejoicing with those who rejoiced or lifting the burden of the sorrowing, by her cheerful personality and ready helpfulness.

To the old and young alike she was affectionately and familiarly known as "Aunt Jane," though the superscription on the letters which she occasionally received proclaimed her "Miss Amanda Jane Ashton."

In interest and unselfish service to her kind she was able to forget, in a measure, the misfortune and loneliness which clouded her own history, and thus the years of her girlhood passed quickly away and Mandy Jane blossomed into wholesome, efficient womanhood.

Then, as if in repentant mood for past neglect Fate brought

to her deserving heart the priceless blessing of a good man's love and in due time the supreme joy and glory of motherhood.

A few happy years followed, when with baby Jimmy in her arms, or later toddling at her side, she went to meet her husband at the close of day and with love and comradship brought him to their cosy though humble hearthstone, recounting meanwhile the winsome sayings and doings of the laddie they adored. Beside the evening fire, in this same living room, they had planned a wonderful future for themselves and their baby boy, but alas, for the plans that are never fulfilled and the dreams that never come true!

Jimmy was scarcely five when Aunt Jane was left a widow and the struggle with hardship and heartache again renewed.

Her earlier experience had given her strength and self reliance, and so resolutely she faced the future, determined to make the best of life for the sake of her beloved boy.

For him she worked, for him she prayed, for him she forced herself to smile, to laugh—yea, even to frolic, in order that his little life might not be clouded by his mother's sorrow. In his growth and development her heart rejoiced, and gradually as time passed on, the wound was softened and healed leaving only an aching scar.

All the interests of her life centered around her fatherless boy. Tenderly she watched over him, wisely she guided his footsteps, praverfully she struggled to meet all the demands of capable parenthood, and if the pathway were thorny and the skies overcast, none heard her murmurings, unless, perhaps, the kind Father, on whom she had learned to rely for aid and comfort.

Time's flight is ceaseless, whether we sigh or sing, and sad as well as happy years rolled by, and as they passed Jimmy grew steadily in stature, strength and manliness and brought joy and comfort to his mother's heart.

Each year he assumed more and more of the responsibilities of life, until finally they had exchanged places, in a measure, and it was the mother who leaned on the son for counsel and support.

Less successful mothers sometimes wondered at Mandy Jane's ability to keep her son ever in the path of rectitude, but the solution was simple enough. She held constantly before his vision an ideal of noble manhood and made it plain to him that she expected him to become like it. In his love for her he desired to be what she expected of him and thus he seldom missed the narrow trail. She was so interested in him and his boyish affairs that he had no need to seek others for that quick, keen, personal interest and sympathy one craves.

In childhood she had made of him a "pal" and a close companion, and as he grew to manhood their ideal relationship was continued. When they walked out together people smiled at

them, ofttimes with tear dimmed eyes as they noted Jimmy's tender devotion and his mother's worshipful adoration.

From the time of her baby's birth Aunt Jane had cherished a plan for his education, and together the parents had started a savings acount for that purpose, to which both herself and Jimmy had added as the years came and went. He had just finished the course in high school and was planning to enter college in the autumn, when the war cloud, which for some time had been hovering darkly just above the national horizon, assumed definite and alarming proportions and threatened to engulf our beloved land in calamity and woe.

The newspapers recounted terrible deeds of cruelty, rapine and murder, while the call of the country went out to the defenders of right and liberty.

Jimmy's eyes burned with patriotic ferver, and his heart throbbed with righteous indignation as he read of the outrages which were perpetrated by the defiant and ruthless foe. A wild desire to join the ranks possessed him and made him restless and inattentive to present duties.

His mother sensed the change in him. A dreadful fear clutched at her heart which numbed her faculties and appalled her soul.

"What if this terrible thing called war should reach out its cruel fingers and take my boy." He was not yet old enough for the draft, but supposing, he should feel it his duty to offer his services to his country. How could she ever give him up to face danger, death, perhaps an unknown fate? What would life be worth without him? He was her all, her only one. Please God, he might not need to go. The joy of her life would go with him if he did. Thus wildly clamored the emotions of her anxious heart, but to no purpose. Born of a mother such as Mandy Jane, Jimmy could never be a slacker. Every fiber of his being revolted at the thought of standing calmy by while innocence and helplessness were shamelessly outraged and slaughtered. He realized somewhat of his mother's feelings, and divided between his love for her and what he felt to be his duty to the flag, he endured much mental suffering.

Daily he visited the recruiting stations, admiring and enjoying the stalwart lads who joined the colors; eagerly he read the war news and as he hesitated in decision the patriotic posters on which he gazed seemed to look on him in scorn and condemnation. Repeatedly he told himself that his first duty was toward his mother, but despite his struggle to resist he found himself being gradually drawn into that mighty current of retribution and justice which was sweeping relentlessly toward the land of the tyrants' abode.

Watching him with anxious eyes Aunt Jane saw the crisis approach and with habitual fortitude steadied herself for the shock. When he came to her with the news of his enlistment, she controlled her grief with a mighty effort and assurred him she was proud of his courage and manhood, as indeed she was, but her hungry heart cried out for its own.

As the days slipped away she kept up a seeming cheerfulness, but always there was bitterness in her heart. She could not reconcile herself to this sacrifice, "Why must she give up her only son?" The country didn't need him as badly as she did! "He could find a way to serve the cause without going to the field of battle! He was so young; if only he would wait awhile. There were so many others who might more easily be spared! How could Jimmy leave her heart thus desolate?" Thus her mind questioned, day and night, and though Jimmy grieved at the tragedy he saw in his mother's eyes, he could not regret the step he had taken, nor resist the desire to be with the vanguard in this glorious struggle for right and liberty.

When the day of his departure arrived Mandy Jane rallied the last remains of her Spartan courage and faced the trying ordeal with dry eyes, though her brave attempt to smile was far more pitiful than tears.

"Brave little mother; good old pal," whispered Jimmy brokenly as he held her close in a last embrace, "try not to worry, dear; God bless and keep you till we meet again."

Only with her eyes she answered him. Her mute lips could utter no word. One last, long look into his dear eyes and then the train was moving and he was gone—gone with the cheers of the multitude ringing in his ears, and in his heart a mingled feeling of sadness and satisfaction.

Back to the little home went the mother, to the home of many memories with its cheerless fireside and vacant chair. Here were the toys of his childhood, here his books, his personal belongings —a thousand reminders of the loved and absent one. It seemed to her so brief a time since he prattled and played about the room, and now—now he was gone, perhaps forever.

Never before had Aunt Jane allowed herself the privilege of brooding over the troubles which beset her way, but now her mind assumed an attitude of martyrdom and she cherished the idea that life's cup for her had held but bitter dregs. Friends and neighbors tried to console and cheer her, but without avail. One kindly soul, who also had a son in the service, reminded her, almost sternly, "that there's many a wuss thing a boy can do than to go to war for his country; if he had fallen into sin and disgrace, then you'd have a real reason to grieve," but Mandy Jane only hugged her burden closer and went her lonely way.

Letters from Jimmy came frequently—letters full of cheerful tidings of his own well-being and advancement, of his eagerness to reach the front and also of his determination to be a credit to his mother and to his flag. Then came a delay, followed by a brief message to announce his safe arrival "over there," and later, long interesting epistles of adventure in a far-off land.

Thus the summer days passed by, and October with its golden fruitage was at hand. Sombre-eyed and unsmiling, Aunt Jane haunted the postoffice, but Jimmy's letters failed to come. A thousand vague and haunting fears possessed her mind. If life before had been a tragedy it became now little less than a Gethsemane, though she felt that never in this world would she be able to force her lips to utter the words, "Thy will, not mine, be done."

Long, wearisome days of anxiety, dreary nights of sleeplessness passed by, and November was drawing to a close and still no tidings of her dear one.

Thanksgiving was at hand—Thanksgiving with its memories of the past, and as she sat tearfully before her lonely fireside she thought bitterly, enviously of the many homes where family reunions and joyous festivities would be the order of the day. Other homes would be happy on the morrow, but hers was desolate. What wouldn't she give for just a glimpse of Jimmy's boyish face, or even the tiniest letter from him? Surely some dreadful fate had befallen him; otherwise he would not fail to send the precious messages which had been the very props of her existence since he went away. If anything had happened to Jimmy she felt she wouldn't want to live. Life had offered her its blessings only to snatch them again from her eager, outstretched hands. Surely she had little—very little indeed to be thankful for.

Leaving her chair by the dying fire, she went to the window where hung the service flag with its significant star, which represented her son. Tearfully she gazed at it, and pressing it tenderly to her cheek she repeated the lines of the poem:

"Dear little flag, in the window there,
Hung with a tear and a woman's prayer:
Child of Old Glory, born with a star,
Oh, what a wonderful flag you are.
And now you have come in this frenzied day,
To speak from a window—to speak and say—
I am the voice of a soldier son
Gone to be gone till the victory's won.
I am the flag of the service, sir,
The flag of his mother,—I speak for her,
Who waits by my window, and waits and fears,
But hides from the others her unwept tears."

Her heart seemed to find a grain of comfort in the words she had repeated, and vaguely she wondered just how many mothers in the world were enduring pangs of sorrow for their soldier boys. A prayer crept to her lips, but in the bitterness of her soul she choked it back and refused to humble her spirit.

Sleep scarcely visited her pillow that night and she was awake early in the morning, watching wistfully though rather hopelessly for the morning mail. If only it would bring a letter from Jimmy, then she would have a real Thanksgiving Day after all.

As she sat beside her window she suddenly became aware of a shrinking figure outside. A stealthy step approached her door, and a husky youth darted into the room and cowered shrinkingly in a corner. "Hide me, for God's sake, hide me," he pleaded, while his shifty eyes searched the room for a place of concealment. A moment later a shadow darkened the doorway and two men stood upon the threshold, one an officer of the law, the other a sorrow-bowed old man.

The old man spoke: "Excuse us for disturbing you, ma'am, but we have come to perform a duty. We saw this young feller enter here and we've come for him." Then turning to the culprit he spoke in a voice that trembled with emotion, not anger but sorrow unspeakable. "Come, son, it's no use for you to try to get away. God knows it breaks your old dad's heart to have to hunt you down and turn you over to justice, but hard as it is I know it is my duty. I could never uphold or shelter a coward and a slacker, even though he is my own son. You'll have to face the music, lad, and you may as well take your medicine like a man. O, Lord, if only you were a man! Take him, officer, and may heaven help him to find a little pluck and courage somewhere."

Cringing and sullen-eyed, the youth was led away and the old man, turning again to Aunt Jane, remarked: "Pray God, ma'am, you may never know the awful pangs of having your son a coward. I followed the Old Flag through the perilous days of the Civil War and I'd be willing to die for it now, and yet my only son is a deserter and a slacker. Do you know, ma'am, the news of his death would be far easier to bear than this? Why, I'd rejoice to hear that he had died fighting today to uphold the honor of his country. It is Thanksgiving today, ain't it, ma'am, but can you see anything I've got to be thankful for? Life deals us our hardest blows through the misdeeds of our children." Still muttering to himself the old man went on his sorrowful way.

Mandy Jane's eyes followed him with a fascinated stare. She looked as if she had seen a vision, as indeed she had. A strong reaction of emotion swept over her soul like a tidal wave. Immediately she raged at her own folly. How could she have

been so blind, so ungrateful? How she had failed to count her blessings! Supposing this shifty, unkempt coward were her son! Truly there are things far worse than death on the field of honor.

Taking Jimmy's picture from the shelf she kissed it with streaming eyes, all the while murmuring words of love and endearment. "Jimmy, dear Jimmy," she cried, "wherever you may be, whatever may have befallen you, dearest, thank God you were never a coward, a cringer or a slacker. I have been a fool, Jimmy, an unworthy mother of so gallant a son, but my eyes at last are opened and from now on I will, at least, try to be brave and hopeful."

Just then a timid knock came at the door and the Postmaster's little daughter handed Jane a letter postmarked overseas and addressed in Jimmy's well-known hand.

"Father sent it over, 'cause he knows you've been worryin'; and mother says, "won't you please come over and eat Thanksgiving dinner with us, 'cause we'd just love to have you?" volunteered the little miss.

"Thank you, dear, I'll be very glad to come," answered Mandy Jane as she patted the child's sunny head.

Once again alone, with the precious letter clasped close to her wildly throbbing heart, she went humbly down on her knees in earnest praise and thanksgiving, for the multitude of blessings which had fallen to her share.

LETTERS.

By Mrs. Parley Nelson.

If you have a soldier laddie
In the ranks, on land or sea,
Fighting for the Starry Banner
And the cause of liberty,
Let the messages you send him
Carry words of hope and cheer;
Try to do your part as nobly
As the lad you hold so dear.

If you have a soldier brother,
Friend or dear one "over there,"
Sit not down to useless grieving,
This is no time for despair;
Gird your soul with strength and courage,
Send him words of hope and cheer,
Try to be as brave a soldier
As the one you hold so dear.

Obesity.

By Raphael S. Olson, M. D.

[Note: We have asked the locally famous dietician and infant specialist to prepare this article from a scientific point of view. We want to live and to work at highest speed while we live. Many of us are weighted down by extra flesh. Can we dispose of this surplus fat without injury? Read this article.—Editor.]

Of all subjects that have been written about, possibly none have received so much attention, with such unsatisfactory results as has the subject of obesity. It is really difficult to know why fat people come in for so much adverse comment, and why size is so often considered the standard for judgment of one's efficiency. Certainly in so far as one's brain capacity is concerned, obesity does not in any way lessen one's capabilities. However, the attitude does exist to lament the deposit of fat to excess on the body and "nobody loves a fat man." Vanity is perhaps responsible for this attitude, but vanity, like our fashions, is very apt to take a sudden change, and at least a healthy degree of obesity be looked upon as desirable. As matters now stand principally with the young woman, the tall slender figure represents the acme of physical development, and, since they insist upon it, we must help them as far as lies in our power, to become slender else they will go to quacks and charlatans and harmful drugs that will for all their lives, wreck their health. Recently such a case came to my notice. A few years back a healthy, vivacious, cheerful, happy girl of twenty years of age began to lament her one hundred and sixty pounds weight, and because the family physician laughed at her desire to reduce, she resorted to a much advertised reduction cure. She lost the weight all right, but in the three years since has never known a single day of health. Recently, she was operated on for ulcer of the stomach, with only fair results. Health, prospects all gone because of the ridiculous vanity that led to the "reduction cure" advertised by charlatans who thrive and fatten on the ignorance of their dupes.

It is just because such things as this do happen that physicians should always seriously consider the appeal of patients desiring to lose weight. Furthermore, a legitimate reduction cure does not impair health, it improves health. It teaches such habits of life and trains one in the choice of foods to such an extent as to harden the muscles, increase the vitality and add to one's efficiency. A "reduction cure" will do all this and more for the individual apparently in perfect health and not excessively fat,

because there is always room for improvement, and properly conducted "reduction cures" always lead to this improvement.

There is a large class of patients where weight is so excessive as to be an actual pathological state, and where reduction becomes a necessity. Capability for work is here very materially interfered with, and not alone this, but disagreeable symptoms develop. Headaches, stupor, a heavy, logy feeling, depression, melancholy, inability to keep awake, loss of ambition and numerous other conditions develop, due to circulating poisons that result from faulty metabolism. You have seen individuals of this type asleep, snoring loudly, in meetings. It is a diseased condition that is responsible for this and demands careful study and prolonged treatment. Under no circumstances should these patients take their own case in hand and attempt relief. The most skilled physician is often taxed to his utmost to bring relief and only his judgment should be relied on.

Quack "reduction cures," unfortunately, are the only popular ones. A loss of weight of several pounds per week must be noted or the individual becomes discouraged and gives up the attempt. Spasmodic efforts, therefore, are the general rule and nothing but harm ever follows. The first thing, always, to impress upon patients is that results will follow only with persistentl painstaking, faithful effort. The patient's will power is here tested out as in no other condition. If you have failed in results do not blame the physician. The fault lies in your own faithlessness in following up treatment persistently enough. It is a matter not of days or weeks or even of months, but of the individual's lifetime habits. Usually in all cases where there is a "reduction cure" indicated there is present an inherited tendency to obesity. and it is this tendency that must be continually combatted.

Possibly when we better understand human nutrition we may find some physiological basis for the need of reduction, even in the moderately fat. In fact, recent investigations seem to point definitely to the conclusion that obese subjects have a lowered resistance to disease. This we have always recognized to be true with pneumonia and tuberculosis, but now extensive research work seems to indicate that in fat people there is this lack of fighting power toward all diseases. The lean, even to the point of emaciation, possess greater immunity to disease and greater recuperative powers after disease has developed than do the obese. Experimental work along these lines has been carried on quite xetnsively in the past with children and is recognized of such importance in childhood, that overweight—unless the body is otherwise well proportioned—calls for as urgent treatment as underweight. The pediatrist does not particularly fear disease in the thin or nor-

mally nourished child. His greatest task confronts him when called to attend the obese or fat baby.

There is with the over fat individual, what has been termed "hydration" of tissues. This means simply that not alone is there an over abundance of fat in the tissues, but more or less of a "water logging." Hence the origin of the fallacy that water if taken in large quantities is fattening. Obese individuals will notice that forcible pressure of the tip of the finger in the extremities will leave an indentation which will require several minutes to fill out again. This is "hydration" or "water logging" and it is only because there is this tendency to take up fluids that drinking water increases the weight. This "hydration" of tissues is present in all obese subjects even though not in sufficient amount to permit the "pitting" above referred to.

The whole problem is thus seen to be one of chemistry of the body fluids, resulting from faulty nutrition.

Why is it that with some people ingestion of large amounts of fat and carbo-hydrate foods result immediately in a gain in weight, whereas others possess the power of elimination or consumption of all food taken in excess of the required amount to maintain health? And not alone this, but with some, everything that is eaten seems immediately to increase the weight even though the diet has been cut down to the lowest minimum. Unquestionably, the reason for this lies in an inherited tendency to certain chemical reactions that take place in the body fluids which lead to increase in weight.

Foods accomplish two things in the human organism; first, they maintain normal growth of all the body tissues; second, they supply energy which makes possible our activity, the accomplishment of our work. Foods consist of proteins, fats, carbo-hydrates, mineral salts and certain unknown substances designated by McCullom "water soluable, a" and "fat soluable, b." These latter substances are of greatest importance for normal physiological development. More will be said of them later. In order that growth and development may be proportionate we must necessarily have a proportionate amount of all these food elements. Proteins and mineral salts are our greatest tissue builders. They see to the development of muscle and bone. Fats and carbo-hydrates produce body fat and are of prime importance in the supply of energy. The actual requirements of the normally active individual has been determined and specified as required number of calories, a calorie being merely the unit of measurement indicating the fuel or food value of foods. Now, if an abnormal number of calories or fats and carbo-hydrates are taken in the diet we would naturally look for an increase in the deposit of fat unless the individual's activity is greatly increased, thus

consuming the surplus of food taken. This has been demonstrated in military life. Men, as a result of strenuous exercise, not only consume as energy all surplus foods taken, but actually burn up their surplus of fat until they reduce to normal weight, where a healthy equilibrium is maintained. This then is our key to reduction in the otherwise normal individual, who is merely eating too much, and too well, and exercising too little; maintain a well balanced ration of proper caloric requirement and increase the body's physical activities. Army life is doing this for our men, resulting in great physical improvement to the race.

This is not so simple a matter as at first it appears to be. The majority of people suffering from obesity are living very sedentary lives from force of circumstances. Professional men, bookkeepers, tailors, factory workers, and even women confined to the house are engaged in activities of the wrong sort that consume lots of energy, but fail in the compensating factors that fresh air and sunshine bring. All these classes and many more are the victims of environment. For such the only hope of relief comes from breaking the bonds of custom, getting out of the routine of life, and taking up with some well regulated system of calisthenics that will accomplish the desired results. An attorney friend of mine, in the military exercises recently given at the Business Men's Training Camp, has reduced his waist line at least four inches from the hour's daily training he has received for the past six weeks. Not alone has this occurred but his general health has very much improved; tissues are firmer, his color better, and skin clear and this without any consideration of diet. Yet diet is of prime importance if his results become permanent.

Business men are subjects to the horrors of restaurant life, and women have developed the soda fountain lunch habit, finishing their noon meal with candy, ice cream, cake or some other impossible food. Study the diet for a moment of the woman who eats her lunch down town and you have one very good reason why so many become obese. I have often attempted, in restaurants to pick out a diet that would be suitable for maintaining perfect health. It is a difficult thing to do even with one who understands foods. I dare say, a large percentage of the foods eaten in the restaurant are of a nature that would add to our obesity. Not because of excessive fat or carbo-hydrate food, though this is often true, but because the food combinations taken produce chemical reactions in the body that lead to the tissue "hydration" already referred to. This leads us to the consideration of the need for maintaining a normal chemical reaction of the body fluids.

Normally the body fluids are slightly alkaline. This is maintained in the system by circulating alkalies which form what is

termed our "alkali" reserve. As long as nature is capable of maintaining this "alkali" reserve, health is enjoyed by the individual. But when from any cause this "reserve" becomes depleted, sickness develops. "Hydration" or "water logging" of tissues is nothing more nor less than a nutritional disturbance, in which the equilibrium of physical growth is interfered with from mistakes of diet and a lack of proper exercise. These two conditions combined produce in the system a low grade acid poisoning. The presence of these acids in the tissues exhausts the "alkali" reserve and produces a chemical process in which fluids taken into the system are held in the tissues. In our treatment, therefore, we aim by general measures to support the "alkali" reserve, thus maintaining normal metabolic processes in the body. This is done, first, by insuring in the diet a preponderance of foods which are productive of alkaklies; second, by careful regulation of habits of life so as to maintain perfect action of the eliminative organs; and third, by systematic exercise of all the muscles of the body.

To prescribe a successful "reduction cure," a thorough study of the individual's physical condition must be made. Any diseased conditions present, particularly those having a bearing on elimination, such as constipation, kidney disorders, chronic lung troubles, etc., must be cleared up. To what degree the "alkali" reserve is maintained in the system is then determined. Habits of sleeping, eating, work, recreation are tabulated, and from the information thus obtained, final instructions given.

In this article we cannot take up the consideration of "calories." It would lead us into technicalities which would be beyond most readers. It is enough to say that the average number of calories of food required in twenty-four hours to maintain health ranges from two-thousand-four-hundred to three-thousand-five-hundred, varying with the kind of work done. The laboring man requires more fuel than the individual leading a sedentary life. Obviously, if an individual requires twenty-five-hundred calories of food in twenty-four hours, and only takes fifteen-hundred, a loss of weight will follow. But with such a loss there is very apt to be loss of ambition—"pep" is more expressive—and general weakness. We wish to avoid these objectionable features if possible, and this is possible if correct diagnosis of the cause of overweight is determined. In all cases, however, it is necessary to cut down to a minimum the fat producing foods, at the same time making sure to provide all food essentials necessary to growth. As already stated fats and carbo-hydrates are the more important fat producers. Such foods are, all the refined cereals, including cream of wheat, farina, barley and oat meal gruels, rice,

white flour and potatoes. The fats include butter, cream, cheese and all animal fats.

To insure predominance of the alkali producing foods, vegetables, skimmed milk and fruits should be emphasized in the diet. Lean meat, eggs and milk will meet the protein need of the body, at the same time supplying the "water soluble" and "fat soluble" substances of McCullum's investigations, so essential to health. From this variety a perfectly proportionate ration can be maintained without fear of serious nutritional disturbances developing. The meat foods are acid producers which lead to "water logging" of tissues referred to and must therefore be kept at a minimum. Tea, coffee, pastries, candies, cocoa and all alcoholic drinks must be eliminated entirely. Not alone because they are heavy fat producers, but because all are acid forming foods.

Need for perfect elimination is second only to a properly regulated diet. Unless the bowels, kidneys, lungs and skin are doing their full share of keeping down waste products of the body as fast as produced, toxins will pile up in the tissues which will make reduction of weight a very difficult matter and may lead to development of serious chronic disorders. We cannot consider here proper methods for maintaining normal action of these organs. Possibly in some future article this can be gone into. What must be said, however, is that drug stimulation of the kidneys or bowels cannot be too strongly condemned as means for correction of constipation or kidney disorders. These are nutritional disturbances and must be handled as such.

Habits of life must be carefully regulated. We must maintain perfect rhythm in regards to our sleeping and eating habits. Bolting of foods, ventilation of sleeping room; such details as these play an important part in the maintenance of health, and only by maintenance of health can we look for reduction of weight to normal.

Nowadays we exercise altogether too little. Many of us will never walk further than from the door to the automobile, and walking is usually the only exercise most business men get. Our muscles become flabby, our appetites impaired, a tired feeling develops, and the stimulation habit is begun. Tea, coffee, and coca cola are relied upon to tide over the day and make possible the work done. When a hog is fattened for exhibit, it is corraled in a pen just large enough to turn around in. In our inactivity we resemble the hog and because we consume but little energy by our activities we become fat and "podgy." It is amusing to watch such individuals "waddle" down the street. There are many such cases where the whole fault is laziness. Recently I met a physician in the army. Six months ago, before entering the service, he weighed two-hundred-forty pounds. Intensive training brought him down to one-hundred-ninety pounds, leaving

him in perfect health. Clearly this was a case of "too busy to get thin." You cannot hope to sit in a house or office day after day and lose weight. Nature tends to make bulky and large all animals that are content to loll and move around only far enough to obtain food. If you would be sleek, clean-cut, muscular, strong and healthy, every part of the body must come in for exercise. On my wall is the picture of a gazelle. Its trim beautiful body is built in perfect proportion. Every day these animals travel many miles in search of food and recreation. Their perfect physical condition is the result. Man can make himself equally attractive, by observance of natural laws. It is essential to bear in mind that no reduction cure will be effective unless the body is exercised. Swimming, running, horse back riding, or if these are impossible, some system of calisthenics are all excellent means of keeping the body in trim, and we must always bear in mind, fresh air and sunshine. The light and air within the four walls of office and home will not supply the needs of the body. Unfortunately civilization has led us into many grievous errors, and not the least of these is our efforts to shut out the air and sunlight from our homes.

NOW IS THE ACCEPTED TIME.

By Lucy May Green.

Take time to do a kindly deed,
Or pleasant word to say;
Take time to help a friend in need
Who falters on life's way.

Take time to sing a merry song
And drive away dull care;
Take time to join the happy throng
Who fill the house of prayer.

Take time to read the Word of God,
The Father's will to do;
'Twill prove to you, "The iron rod
Will bring you safely through."

Take time to write to those who love,
Your parents old and gray,
Take time to worship God above;
Take time, take time to pray.

Then shall your soul be filled with love,
With comfort and good cheer,
Each day of nineteen eighteen prove
A happy, glad New Year.

Guidance of Children.

By Lucy Wright Snow.

COURTESY.

"How sweet and gracious even in common speech
Is that fine sense which men call Courtesy!
Wholesome as air and genial as the light,
Welcome in every clime as breath of flowers—
It transmutes aliens into trusting friends,
And gives its owner passports round the globe."

In order to correctly establish any fact or truth in the child's mind, guidance is absolutely necessary. The thoughtful parent will realize this and make the necessary preparation. In plain words—to be successful in the correct guidance of children, parents should know the subject under consideration and spare no effort in educating themselves that they may be able to assume this important duty and be fit examples to their children, as well as competent teachers.

The best mother is not always the most unselfish one; efficiency scores as many points as unselfishness. Merely to be a good woman and a loving mother is not enough, she must be competent; she must have some technical knowledge of the psychology of the child mind. The mother who has not had a university training need not be discouraged because of this; self-education is within the reach of all. There are mothers where there are no schools, but we are all privileged to go to the Great Teacher, who giveth to all men liberally, and a careful and prayerful search of the Holy Scriptures will prove to be of infinite value as a means of education to those who will take advantage of the opportunities they afford.

In one of our talks on the subject of guidance of children, we stated that obedience was one of the virtues most difficult to teach to the child. The still greater task we now have before us is to teach the child courtesy. Carlyle says that unless that thing which we are about to teach is a very part of us, we cannot be successful in the teaching of it. Who, then, will dare teach anything concerning courtesy?

Who is courteous?

What is the definition of courtesy?

Let mothers themselves analyze, ask and answer the first question.

The definition of the second question, What is courtesy? follows:

"Courtesy is the consideration of the needs and wishes of others before one's own."

All things to the child mind circle around the ego—self. Nature is responsible for this condition and we cannot conscientiously criticise the child for selfishness—it is his method of accumulation and self-making, and who will dispute the fact of the superiority of the self-made man? It is right then that he should consider self first but the need of correct guidance is marked at the age of reason in leading him to consider others also. If this guidance is absent, he will, instead of becoming a self-made man, become a selfish, self-centered person. Instead of becoming a civil, amiable and courteous person, he may without guidance, become a hideous bore to society.

A child can learn obedience often without guidance, by feeling or seeing the effects of disobedience, but the effects of discourtesy are not discernible to the child. The difficult task then remains for parents to teach the child something that they are not quite able to reason out with him. Difficult because courtesy requires spontaneity of action toward someone other than self and the child is spontaneous to no one's needs but his own until after the reasoning age when spontaneity develops gradually. However difficult it may seem, it is possible. Example is the great factor in this task. The mother can teach courtesy to a mere baby in her manner of approach to the little one. Gentle approach and never-failing "thank you" are the first steps to follow. If the mother and attendants of the babe never fail to thank him for the things that he passes to them, and suggest a "thank you" to him every time anything is passed to him, much may be accomplished.

As the child grows older he must be appealed to in some attractive way and thus brought to realize the needs and desires of others. The father can usually make the strongest appeal to a child to sacrifice something to mother, or the mother can show the child how good it is to give his own treasures to his father; taught to do things for brothers and sisters and to do them nicely.

Emphasize the importance of courtesy in the home. Do you find yourself more courteous to some stranger than you are to those dearest to you? If so, you may be sure your children will already have followed your example. They will lack in courtesy to mother, father and other dear ones, and you may find yourself wondering why you are not getting results in the home.

Never lose a chance to express gratitude or thanks where opportunity offers and often seek the opportunity.

Tell the child stories of men and women who were thought-

ful. There are many examples of such men and women in our own Church that may be referred to, such as the Prophet Joseph, President Young, President Joseph F. Smith, Sisters Eliza R. Snow, Zina D. Young, Bethsheba W. Smith, and many others like these. Then there are such men as Alexander Hamilton, whose bitterest enemies admitted the charm of his courteous manner; Henry Van Dyke as a genial and welcome guest in every gathering; Charles W. Eliot as an inspirer of men, who is known by such titles as "The Brother of all Teachers" and "The Friend of Every Lover of His Country:" George Washington, who could never have earned the title of Father of his Country, had he been other than courteous, kind and fatherly.

Children should be taught early to give way to their elders, to offer the easy chair, to open the door, to rise when strangers enter, and let us hope that their elders will not forget their part in the expression of gratitude and appreciation. They should be taught to behave decently in places of worship and public resort; to have reverence for certain persons and places; to use courtesy titles, as "Yes, mother," "No, Miss Jones," etc., to knock at a door before entering; to give thanks and say please.

The greatest example we have of courtesy are the lessons Christ taught in parable. His great object being to teach truths in a way that the people could understand them and in such an impersonal way as to cause no one to take offense.

Literature on the subject: For young children, *Story of Cinderella;* for older children, Emerson's Essays on Behavior, Conduct of Life, Manners.

Scripture—Proverbs 15:1; "A soft answer turneth away wrath."

Proverbs 17:24: "Pleasant words are as an honey comb, sweet to the soul and health to the bones."

Matthew 5:9; "Blessed are the peacemakers, for they shall be called the children of God."

PITY.

By Grace Ingles Frost.

Pity is Love in gentlest guise,
With touch which soothes and sanctifies.
Pity is Love of Mercy born,
She shrines the soul that Sin hath torn.
Pity is Love that when God found,
He must Himself her brow have crowned.

By Mrs. Clarissa S. Williams.

Just now there is so much discussion of economy, thrift and expenditures, and so little attention is being paid to the practical side of it by the great majority of the people, that the following words from W. H. J. Taylor will be useful and interesting:

"The spendthrift is the enemy of society; the thriftspender its staunchest ally. One wastes, the other conserves. The spendthrift is only too well known; a profligate who wastes his estate and creates nothing. He has no place in this day and generation. We have no use for him. He is the black sheep, the slacker, the useless unit, the monkey-wrench thrown into the smooth running machinery of business. He has always been denounced—today he is condemned. Fortunately, there are not many of him.

"But the thriftspender, just because he is one of the many, has not received enough attention. There are thousands of good, hard-working, thrifty individuals who have always gone about their business wisely and well, earning and saving, spending and prospering, rendering service to themselves and to those about them. They are the backbone of the nation, the foundation builders of the world's prosperity—true captains of industry.

"We have suddenly been plunged into a world war, faced with conditions we never dreamed of, asked to do tasks and assume burdens never before contemplated.

"Suddenly the cry of 'strict economy' is raised, and in one form or another, the thriftspender is assailed as to what he should and must do. Amateur economists have sprung up on every hand, anxious for a place in the limelight of publicity. It is so easy to criticise, so easy to spout pompous generalities at the public expense.

"Economy, like criticism, is of no value unless it is constructive. For there is such a thing as destructive economy, a very dangerous thing indeed—all the more insidious because veneered with a modicum of truth.

"No wonder the thriftspender takes alarm. He is a patriot and the cry is raised in the name of patriotism. Therein lies its very danger.

"But economy that leads to parsimony is not economy at all.

It is even worse than waste, for it strikes at the productive power of the nation. It would kill the roots that bring forth the harvest; make a desert of the fertile fields of finance. It is not parsimony we want, but frugality; not fear, but faith.

"Thrift means good husbandry, the elimination of waste, but the increase of worldly goods. Gain! Gain for ourselves and others. The thriftspender is not a hoarder. He produces, he gains, he buys, he spends, but spends wisely. He keeps employed and keeps others employed.

"By all means let us all be thriftspenders."

Do not fail to write cheery letters to your soldier boys, mothers. Forget your troubles and worries the moment you put pen to paper—the little home worries and big war tragedies—and put into the letters all the cheerful small gossip about home friends and home interests that you can possibly pack into your missives. The United States Division Inspector draws this startling picture concerning men who desert from the army:

"While stationed at Columbus Barracks, Ohio, last year I was a member of the general court-martial that tried approximately one hundred enlisted men for desertion from National Guard regiments stationed on the border. I believe I am safe in saying that at least ninety per cent of them gave as their reason for desertion the fact that they had received letters from home to the effect that a wife, sister, or mother was either dying, very ill, or in destitute circumstances, and begged the man to come home at once. Many of the men admitted that when they arrived home they found that the writer of the letter had exaggerated conditions."

"CHEERING SURROUNDINGS AT CAMPS.

"Many young soldiers, fresh from home, suffer from homesickness, no matter how army officers may try to make their surroundings pleasant and comfortable and provide proper amusements. Extraordinary measures have been taken by the war department during the past year to keep the young soldier actively engaged while in camp with sports, amusements, and comforts that a wholesome psychology might be sustained. Still, a type of soldier will yearn for home and fall into a brooding mood. It is obvious how harmful to him and to the service a discontented letter from home might be."

INDIAN NAMES FOR NEW SHIPS.

It will be interesting in our special Indian number to notice the names of 120 new ships which have been recently christened

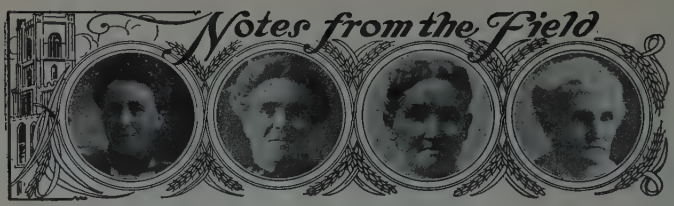
by President Wilson's wife. The names selected by Mrs. Wilson are of pure Indian origin, many of the most familiar tribes being thus appropriately recognized. The list is as follows: Red Jacket, Cac Citys, Sacandaga, Saccarappa, Saco, Sagaporack, Sago, Saguache, Sahale, Saluda, Sangamon, Sapinero, Sarcoxie, Satartia, Suacon, Saugerties, Saugus, Scantic, Scantacook, Schenectady, Schodack, Schoharie, Schoodic, Schroon, Scitico, Scooba, Sebamook, Sebethe, Sebewa, Sabewaing, Seekonk, Senatobia, Shakopee, Shamong, Shandaken, Shannock, Shaume, Shavano, Shawan, Shawangunk, Shawano, Sheboygan, Shepaug, Sheshequin, Sheucket, Schickshinny, Shinnecock, Shintaka, Shivwitz, Shoccoree, Shohokin, Shohola, Shope, Sinnemahoning, Sinsinawa, Siskowit, Sisladobsis, Sisseton, Sitkum, Shamania, Shanawono, Skanetateles, Skippack, Skitticook, Skokomish, Skowhegan, Skunkscut, Snapeene, Socatean, Solano, Somonauk, Souhegan, Souneunk, Squam, Squamico, Succasunna, Suisun, Sunapee, Suspecaugh, Taghkanick, Talladega, Tamaroa, Tampa, Tankhanna, Taopi, Tarkio, Tetamy, Tatonka, Tawawa Taycheedah, Tehama, Tekonsha, Tenino, Teton, Tintah, Tippah, Tishomingo, Tiskilwa, Tobesofka, Tomah, Tomasaki Tombicon, Tomoka, Totowa, Totoganic, Totoket, Toulbah, Towaliga, Tucson, Tulare, Tullahoma, Ukiah, Unalaska, Unadilla, Wabeno Wacania, Wahoo, Wahpeton.

OUR MUSIC BOOK.

The Music Committee have received word from the Chicago Publishing House that the plates cannot be made in less than three months, owing to so many war requirements on available men and upon the presses also. The music is all ready for printing, and it was expected to rush it through the local publishing offices; but this was found equally impossible. Orders already sent in will be kept carefully by the General Secretary until the book is out and ready for mailing.

UNCLE EBEN.

"Somehow," said Uncle Eben, "de man dat can't do much of anything allus attaches de mos' importance to his opinion of how things ought to be done."



By Amy Brown Lyman, General Secretary.

Southern States Mission.

Columbia Branch, South Carolina conference. The membership in the Columbia branch has increased since the first of the year from 17 to 25, a gain of 8 new members. The average at-

COLUMBIA BRANCH, SOUTH CAROLINA CONFERENCE.

tendance at meetings is 15. The members are very active and energetic and great interest is taken in the lesson work. *The Magazine* is especially appreciated, both for the outlines and for the inspiring articles. This small Relief Society branch has purchased a sacrament set and a bookcase for the use of the branch. Red Cross work is very popular, and in order to raise money for the Red Cross each member recently contributed a penny for each year of her life. The society has purchased War Savings Stamps to the amount of $50. The president, Mrs. Viola May Jordan, is to be congratulated upon the splendid work being done in this organization.

Elder Scott Partridge, a young Salt Lake missionary boy, in the Southern States, writes to a friend as follows: "I wish you would give the Relief Society a message for me. Tell them that the announcement of the Relief Society releasing that 100,000 bushels of wheat has caused a great deal of favorable comment in the Southern States. An account of it was given in a Memphis paper, which has a wide circulation throughout the state. The article has called the attention of the people to the fact that Utah and the 'Mormons' are solidly behind the government in the war."

Eastern States Mission.

A new Relief Society has been organized at Preston, Ontario, Canada, with Mrs. Alberta Klasson as president. This makes three thriving Relief Society organizations in Canada.

Northwestern States Mission.

Portland Branch. Since the first of the year the Portland Relief Society has made a splendid record in knitting for the Red Cross. Their report shows, 21 sweaters, 48 pairs of socks, 1 helmet, 6 mufflers, 2 pairs of wristlets, total 78 articles. Mrs. Emma Holling, chairman of the knitting, heads the list with the following articles, 24 pairs of socks, 1 helmet, 6 sweaters, 2 nurses' sweaters, 6 mufflers, 2 pairs of wristlets. The Mutual girls report 51 knitted articles.

Anaconda Branch. In this wide-awake branch of 22 members weekly meetings are held and the regular outline work of the Relief Society taken up. Mrs. Annie Amer, the president, reports an average attendance of 50 per cent. Five new members have enrolled since the beginning of the year. Once every month, at the close of the business meeting, refreshments are served at 10c a plate. The money being raised is for the benefit of the branch fund. Teachers' visits are made regularly.

In addition to the regular Relief Society activities, the members are all actively engaged in Red Cross work. Last year 471 articles were made for the Red Cross by this small branch, and in addition to this, the members worked regularly at the surgical dressing room. Money was donated for War work as follows: The Red Cross, $10, Junior Red Cross $7, Belgian Relief Fund $15, books for soldiers $4.25, State Council of Defense, Women's Committee $15.75.

Northern States Mission.

A very interesting three-day convention was held a short time ago in the Northern States mission at Chicago. The branches were represented as follows: Minneapolis, Minn., by La Verne Crockett, Idaho, and Etta Dowdle, Canada; Detroit,

Mich., by Pearl Jones, Ogden, and Lacy Ritchie, Heber City; Evansville, Petersburg, and Linton by Amelia Randall, of Centervill, and Florence Telford, of West Weber; Muncie, Peru, and Kokomo, Ind., by Ruby Fisher and Lucy Clayton; Council Bluffs, Iowa, by Roxy Robson, of Plain City, and Irene Allen of Draper; Boone, Iowa, by Emmaline Alleman, Bern, Idaho, and Eletha Simmons, Byron Wyo.; Roseland, Chic., by Ethel K. Nielsen, of Blanding, and Gertrude Collet, of Roosevelt; Racine, Wis., by Catherine Wursten, of Logan, and Cora Stephenson, of Ogden; Logan Square, Chicago, by Nora Anderson, of Safford, Ariz., and Cassie Stevens, of Salt Lake; Jackson, Mich., by Fontella Langlois, of Marion, Idaho, and Ruby Madsen of Mount Pleasant; Grand Rapids, Mich., by Bertha Ellsworth, of Safford, Ariz., and Editha Thomas, of Byron, Wyo.; St. Paul, Minn., by Nellie Davis of Evanston, Wyo., and Mary J. Adair, of Luna, N. M.; Milwaukee Wis., Indianapolis, Ind., Davenport, Iowa, Waterloo, Iowa, and Bloomington, Ill., by Mrs. Ellsworth.

Friday was devoted to reports. Friday evening and Saturday, to class work, Monday morning to class work, Monday afternoon instructions on Home Study and Monday night a social. The reports indicated that the Relief Societies are in good condition. In addition to the regular work the branches are all doing Red Cross work.

South African Mission.

A very interesting letter has just been received from Brother Nicolas G. Smith, president of the South African Mission. President Smith states that at the present time there are no Relief Society organizations in this mission. The very scattered condition of the Church members makes it almost impossible for them to get together. Mrs. Smith recently organized a sewing class with the idea of later honoring it with the name of Relief Society *The Relief Society Magazine* is received regularly and is very greatly appreciated.

President Smith says: "You might be interested in knowing that our mission covers a territory 1,100 miles long and about 800 miles wide, and in this vast stretch of country there are only about 6,000,000 human beings, and out of that number only about 1,300,000 are white. Millions are living in their primitive way, and we do not work among them. As you know our mission at present is to the whites, although we have some faithful colored members, who are setting examples that the whites might well follow. Our total membership is now 352, and for the year 1917 we paid an average tithe of $4.78 per capita. You can easily see that the Saints are striving to do their duties.

"To show you that our elders are striving to do their full part

I need to but state that at our conference held last January the report showed that they had traveled about 4,500 miles through country districts without purse or scrip. Since conference they *have* traveled a total of 1,500 miles in the same manner. We feel that the Lord is constantly blessing us and we are desirous of doing our full part. Although there is much bitterness on every hand, we are and have been very successful in making a great many friends and some of them influential ones."

Australian Mission.

Mrs. Mary J. Miller, wife of President Arnold D. Miller, writes that the *Relief Society Magazine* brings joy and encouragement to the women in this mission. We regret very much that there are no branches of the Relief Society in this mission at present, and hope that as soon as war conditions improve the Relief Society work will be organized. However, the women are doing a great deal of Red Cross work, and are giving neighborly assistance and encouragement to each other.

Tonga Mission—Friendly Islands.

President Willard L. Smith, of the Tonga Mission, reports that there are in this mission two fully organized Relief Societies and that in three other branches the sisters are organized with the branch elders in charge. In a short time the members in these latter branches will be able to take direct charge of the work. Gatherings are held weekly and are greatly enjoyed by the members. The members are at the present time gathering means for the temple in Hawaii, each making a weekly contribution. The Relief Society work is presided over by Mrs. Willard L. Smith.

OUR OCTOBER CONFERENCE.

Our October conference, both Relief Society and General, were among the best and most profitable events ever held in this city. Our honored leader, President Joseph F. Smith, attended the various sessions of the General Conference. President Emmeline B. Wells attended each session of both conferences. Their presence was both a power and an inspiration. The faith of the people has again triumphed, and our gratitude was unbounded. The Church assembled there through its representatives voted to buy another $250,000 worth of Liberty Bonds, making in all $750,000 which this Church has invested in this patriotic enterprise. Certainly we are proud and grateful to be members of this inspired Church.

Current Topics.

James H. Anderson.

THE UTAH ARTILLERY, from Camp Kearney, Cal., landed in France in September.

DORA KAPLAN, the girl who tried to assassinate the Bolsheviki premier, Nicolas Lenine, has been executed.

FAMINE in western Asia is producing dire results among the millions of population there.

MUTUAL IMPROVEMENT work throughout the Church bids fair to receive considerable impetus the coming season.

OVER 200,000 women in England are engaged in plowing, pitching hay, or other men's work in running farms there.

"WAR BREAD" in the United States now contains more wheat flour than formerly, there now being allowed 80 per cent.

SEVERAL MILLERS from different parts of Utah, were punished in September for selling white wheat flour without substitutes.

MILITARY MEN of experience in Europe are now expressing the belief that the present actual warfare there will come to an end in 1920.

IN GREAT BRITAIN in September, there were reported to be more than a million and a half women engaged in strictly men's occupations.

NATIONAL PROHIBITION from July 1, 1919, for the period of the war, was agreed on in September, by the national House of Representatives.

FOURTH LIBERTY LOAN subscriptions for $6,000,000,000 bonds in the United States began on September 28. Utah's proportion was $18,570,800.

THE INCREASE-IN-TAXATION law, to raise needed revenues for the United States government next year, probably will be agreed upon in Congress in November.

AUSTRIA made of the entente allies, in September, a request to discuss terms of peace, but the request was refused, in the absence of some definite terms being offered.

AIR RAIDS on German towns in September are causing a very panicky feeling among the German civilians—the reverse of when British and French towns were being bombarded.

THE ARABS, under the new king of Hejaz, the recently organized government of Arabia, are proving to be effective allies of Great Britain in the latter's Palestine campaign.

TWO U. S. TRANSPORT ships were sunk by submarines in September; on one, there were 55 lives lost, on another, of 2,800 men on board, all were rescued, and the ship beached.

BOLSHEVIKI, or the Russian soldiers' and workmen's government, sustained severe defeats at the hands of Japanese, British and American forces in northern Siberia in September.

SECRETARY MCADOO ordered all railway employes to keep out of politics, and a general protest has been made on the ground that the order interferes with the right of American citizens.

REGISTRATION on September 12, of all men in the United States between the ages of 18 and 45, exclusive of those previously registered, gave a total of upwards of 13,000,000 men.

UTAH MEN, according to reports of the movements of American troops, are to be found in France, Belgium, Italy, the Balkans, Palestine, and Siberia, on the fighting line with the entente allies.

PALESTINE was wholly removed from the control of the Gentile Turk, in a great British and French victory in the Holy Land in September. Read Luke 21:24; Doc. & Cov. 45:25, 28, 30.

FOUR PERSONS were killed and thirty-five injured by the explosion of a bomb placed in the Federal building in Chicago, in September. Several arrests were made in connection with the outrage.

NINETY-SEVEN I. W. W. members, convicted in Chicago of violating the government's anti-sedition law, were sentenced, in September, to terms of imprisonment ranging from ten days to twenty years.

FRED T. DUBOIS, once the manipulator of Idaho Democrats in a bitter fight against Utah, is now being accused by the Gem State Democrats of splitting their party there with the non-partisan league.

BULGARIA called for peace on the 25th of September, after being heavily defeated by the Serbian, British, French and Greek forces, and on the 30th an armestice was arranged on the terms of the Entente Allies.

SPANISH INFLUENZA claimed over 50,000 victims up to the close of September, in 26 States of the Union, with a considerable per centage of deaths. Stringent measures are being adopted to check the pestilence.

PARIS is no longer under bombardment by German long-range guns, but the famous city of Metz, the great German stronghold in Lorraine, was placed under bombardment in September, from shorter-range American guns.

MESOPOTAMIA is practically cut off from Turkish rule by the British victories over the Turks in September, and a new government under the suzerainty of Great Britain and France probably will be established over Syria and Mesopotamia jointly.

THE ST. MIHIEL salient, east of Verdun, France, was captured by the American army in September, and 20,000 Germans taken prisoners; because of its situation, this was one of the greatest single victories won by the entente allies in the present war.

TURKEY'S campaign in Palestine seems to be a success from one point of view, for in September the remnants of the Turkish forces, numbering over 50,000 troops, had themselves taken prisoner by the British, thus assuring that they will be well fed and cared for.

THE GREATEST BATTLE-LINE in the annals of war—275 miles in length—was marked out on September 25, in the successful advance of the British, French and American forces against the famed German Hindenburg line in France, which line is being obliterated as a fighting front.

VIGILANTES is the title of an organization of American writers which is demanding that the United States announce definitely its war aims. Since one of these writers recently demanded for the Germans that "the whole brood should be extirpated, root and branch," the organization would seem to be a class of extremists of which the I. W. W. are the other end.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah.
Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

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Room 29, Bishop's Building, Salt Lake City, Utah

Vol. V. NOVEMBER, 1918. No. 11.

SELFISHNESS

Self-Pity.

People who pity themselves are about the most selfish, disagreeable, touchy, uncomfortable people in the world. Nothing is just right at home or abroad. Husbands are brutes—it is usually women who thus afflict homes and society—children are ungrateful, friends are neglectful and people generally are always "insulting" these self-centerd, shallow creatures. A good man I knew once remarked jokingly that he did not carry his feelings round with him like a cat's tail, waiting for some one to tread on them. President Joseph F. Smith replied to a questioner, "I am never insulted, unless I am sure the other person deliberately intends to insult me."

Two Causes.

Sometimes it happens that ill-health or deep sorrow casts a physical shadow over a woman who would otherwise be cheerful and comfortable. Even so, the whining self-pity will aggravate the disease or mental trouble, distract the family, drive the husband from home and gradually poison the springs of life in the sufferer herself and in all who come near her.

Middle-aged women are often the victims of this pernicious habit. It is true, children are gone, making their own histories and are too busy to visit mother, take her for an auto ride or even to remember her birthday; husband is still making a living and is

busy in quorum and ward work. Mother may occupy no office in the Relief Society or other organization; she may be rather delicate in health, and so she cuddles herself with secret resentment because no one puts her in a public position, while her family forgets her; and thus she doubles her troubles and increases her ills. For such women temple work and genealogy is a heaven-sent boon. No one can or would hinder her from taking up an active work for her dead, and if she will do so she will soon forget her trouble, her aches and pains, and will achieve happiness, through both natural and divine means.

Remedy. Forget yourself, nervous sufferers, for mercy's sake, think of other people. No matter what your trouble may be, it will do you no good to talk about it, nor will it help your family or friends. If you have lost a baby, a son in the war, or you are a confirmed invalid, don't imagine it will help matters to talk about it. Have a quiet cry occasionally—that often helps. But remember your husband, your children, your friends, all have troubles of their own, and the recital of yours will not make theirs easier to bear. Don't be a spiritual piker! Be a brave soldier of the Cross. Get busy doing or saying something for others. Forget self. Shut the door on your complaints, open the windows of your soul to let in health and peace. Think and talk about building-up plans, constructive thoughts, hopeful thoughts, and soon you will have the joy of knowing you are helping friends and dear ones over difficulties, while your own sorrows and pains are lightened in the process. The Savior never performed a miracle to give Himself one single, selfish pleasure or release from pain. He performed all his miracles to convert, convince, relieve and heal others—not Himself. Can we not learn His lesson through His own example?

GOOD ADVICE TO WOMEN.

Do not be afraid to rest your feet. Sit down at your work whenever you can; a chair in the kitchen is a great foot conserver. One may walk all day long upon two feet without injury, but cannot stand perfectly still, as when paring the dinner vegetables, ironing the small pieces, etc., for a quarter of an hour without a crippling degree of fatigue and a risk of serious injury to the feet.—Chicago Daily News.

Life is made up of "chores."

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN DECEMBER.

BOOK OF MORMON LESSON.

THE RULE OF KINGS ABOLISHED.

"And the people were desirous that Alma should be their king, for he was beloved by his people.

"But he said unto them, Behold, it is not expedient that we should have a king: Ye shall not esteem one flesh above another: therefore I say unto you, that it is not expedient that ye should have a king" (Mosiah 23:6, 7).

Before the death of Mosiah he inquired of his people concerning his successor to the throne. The people replied that they wished Aaron his son to be their king, but Aaron had gone into the land of Nephi; therefore he could not be their king. Now Mosiah took advantage of this situation to instruct the people in relation to kings.

"Now I say unto you that because all men are not just, it is not expedient that ye should have a king or kings to rule over you" (Mosiah 29:16).

A paragraph of comparatively recent date, published in the *Cleveland Plaindealer*, headed "Napoleon Bonaparte in the Role of Prophet," represents Napoleon as saying that in one hundred years from the time he spoke the world would be "all slave or all free."

Thus it would appear that this man, great in affairs of state even in his time, could see forces at work that would eventually enslave or free all men. The remarkable thing about Napoleon's prediction is that he should have measured his time so well; for the centenary of Waterloo found the world in the throes of a great struggle between autocracy and democracy, or, as Napoleon chose to state it, between freedom and slavery.

In the midst of the confusion in which we have wrought, during the past four years, two things seem to be clear: first, that the triumph of Germany and her allies would mean the triumph of autocracy, which, as the Germans have chosen to administer it, is slavery of the very basest sort; second, that the triumph of

the Allies spells the salvation of democracy and of democratic institutions, which has received wonderful interpretation from the statesmen representing the Allies' cause.

It is the rule of kings, on whose power there is little check, that has wrought the havoc of today. It would seem from the record that has been made during the last decade, in kings toppling from their thrones, that bitter experience is teaching the world how true are the words of the Nephite prophet in relation to the possible and very probable misrule of kings.

In a very short time we have a record of the abdication and assassination of Czar Nicholas II., of the Russians; Constantine of Greece; Nicholas Petrovich, the old king of Montenegro; King Ferdinand of Roumania; Peter, King of Servia, and the King of Hejaz, formerly chief of Mecca. These monarchs have all lost their thrones during the present war. Prior to the war, and within ten years, Manual II. of Portugal; Otto of Bavaria, Abdul Hamid II., Sultan of Turkey, and the Emperor of China have passed out of history as monarchs.

In the great lesson Mosiah was seeking to teach his people in relation to the iniquity that too often characterizes the rule of monarchs he said:

"For behold how much iniquity doth one wicked king cause to be committed, yea, and what great destruction!" (Mosiah 29:16.)

What more fitting text could be selected for any sermon at the present time?

Does not the whole earth groan in terrible realization of the great destruction one wicked king has caused?

Yea, verily in a time of peace this man Mosiah, inspired of Almighty God, was teaching his people truths which our present generation is learning in blood and tears. Is it not truly startling that the words of an ancient prophet should have such a modern ring?

Our most advanced statesmen have at last found the trail trodden by our ancient prophets; they are doing now what he did before them, battling for the liberties of all people or peoples, whether high or low, great or small.

Thus it has ever been, people who have accepted God's ordained and chosen leaders have always been able to boast of a civilization and of a philosophy of life and living far in advance of their age.

Our pride mounts to the highest point, our satisfaction is all complete, when we record of these worthy people that they learned the lesson Mosiah sought to teach them:

"Therefore they relinquished their desire for a king, and became exceedingly anxious that every man should have an equal

chance throughout all the land; yea and every man expressed a willingness to answer for his own sins.

"Therefore, it came to pass that they assembled themselves together in bodies throughout the land, to cast in their voices concerning who should be their judges, to judge them according to the law which had been given them; and they were exceedingly rejoiced, because of the liberty which had been granted unto them.

"And it came to pass that they did appoint judges to rule over them; and they were exceedingly rejoiced, because of the liberty which had been granted unto them.

"And it came to pass that they did appoint judges to rule over them, or to judge them according to the law; and this they did throughout all the land.

"And it came to pass that Alma was appointed to be the first chief judge; he being also the high priest; his father having conferred the office upon him, and had given him the charge concerning all the affairs of the church.

"And now it came to pass that Alma did walk in the ways of the Lord, and he did keep his commandments; and there was continual peace throughout the land" (Mosiah 29:38, 39, 41, 42, 43).

QUESTIONS AND PROBLEMS.

1. Read with care the 23rd and 29th chapters of Mosiah.
2. Discuss reasons not dwelt upon in your lesson text, but found in Mosiah chapter 29, why kings are often a menace to a people.
3. What part have wicked kings played in the great struggle going on in Europe?
4. Name some kings who have toppled from their thrones in the past decade.
5. Name five or six countries whose cities and villages have been destroyed through the invasion of the Central Powers.
6. How did Mosiah characterize the rule of king Noah among the peoples of ancient America?
7. What form of government did Mosiah suggest to them?
8. What would be the advantage of the rule of judges over the rule of kings, in case both were wicked?
9. Name some other advantages not suggested by the government of wicked persons.
10. Which form of government do the governments of the United States of America and France most closely resemble, that of the rule of kings or of the judges?
11. Does Mosiah have anything to say about good kings? What?
12. In what class would you place King Albert of Belgium?

LESSON II.

Work and Business.

SECOND WEEK IN DECEMBER.

LESSON III.

Genealogy.

PARENT'S NAMES OR PATRONYMICS.

(See Chapter 10, Surname Book)

Teachers' Outlines.

The earliest form of surname was the inherited father's name.

(a) A temporary added name does not become a surname until used by the second or third generation.

The Welsh patronymic form was *ap*.

The Norman form was *Fitz*.

The Gaelic or Scotch form was *Mac*.

TheAnglo-Saxon form was *ing* and *son*.

Patronymics might come from personal or nicknames.

(a) Sometimes changed and turned about.

(b) The mother's name sometimes becomes fixed into a surname and these forms are called metronymics.

Note:—Find out who has a patronymic or metronymic surname in the class or even in the ward.

Lesson Statement.

If it is necessary for people to have personal names, when families increase, you can easily see that it would be necessary to choose different names for people beside their personal names, unless there were some other way of indicating two different Adams or Johns or Marys. First, it might be Big John and Little John, or Old Mary and Young Mary. Then if three Johns belonged to three different families, you would begin to speak of Adam's son John, Henry's son John, or Joseph's son John. It was in this perfectly natural way that children began to be known by their father's name in addition to their own name, thus showing what particular John or James or Adam the child might be the son of. The earliest forming of surnames, therefore, was the inherited father's name. You find this custom scattered all through the

Bible. The descendants of the Twelve Tribes of Israel, each adopted and kept the tribal name in addition to their own personal name. Ben-Hur was Ben of the tribe of Hur.

The use of the father's name did not become a surname, as we understand the term today, until more than one generation of descendants made the father's name permanent. For instance, John's son would do for the first generation, but unless Johnson was kept by the grandson it did not become what we know as a surname. A surname, therefore, is a fixed addition to the personal name. A surname, according to the Funk & Wagnall's New Standard Dictionary, is a name subjoined to a given name; a family name. The Scandinavian peasantry have interchanged the patronymic form of the surname, that is, they add interchangeably the name of the father and grandfather until the custom has become confusing in the extreme to the genealogist.

The Welsh patronymic form was *ap*, which meant, of the clan of, or tribe of, or a descendant of. Morgan Ap John Ap Richard Ap Howell Ap James, simply means Morgan who was the son of John who was the son of Richard who was the son of Howell who was the son of James. Sometimes this Ap became fastened on to a name in a permanent form, such as Ap Owen became Bowen, and Ap Richard became Prichard.

The Gaelic or Scotch form of Patronymic was *mac*. Fergus MacAllister, Angus MacDougal Ian MacClure, Sandy MacLain, Robert MacClellan, simply meant Fergus who was the son of Allister; Angus who was the son of Dougal; Ian or John who was the son of Clure; Sandy who was the son Lain, and Robert the son of Clellan.

The Anglo-Saxon form was originally *ing*, so that Alfred Atheling and Harold Edmonding, meant Alfred the son of Athel and Harold the son of Edmond. Adopted from the Danish forms came son (sen), and all over England and among the Lowland Scotch came the forms of Henry Adamson, David Jameson, John Williamson, prefaced always by the personal name; this meant originally, Henry the son of Adam, David the son of James and John the son of William. Then the son was shortened to "s" and the surname would finally appear as Adams, Davids, Johns or Williams.

Patronymics or parents' names might come from the personal name of the parents or from the nickname of the parents. If the parent had been called John the Red to distinguish him from his cousin John the Black (signifying the complexion of the two men), John's son David might be called John Redson or Reding; while the other might be known as John Black's son, or John Blacking. The forms were sometimes so disguised by poor spelling or slip-shod pronunciation that modern genealogists

have a difficult time in tracing some surnames to their real patronymics origins.

It also happened at times that the mother's name was added to the son or daughter's name, especially if the mother was like some women are today and always have been—the head of the household, either figuratively or in fact. Or again, if she were very prominent through birth or inheritance; and lastly, if the children were born out of wedlock they then naturally inherited the mother's name.

QUESTIONS.

What is the earliest form of surname known?
When does a temporary added name become a real surname?
What is the Welsh patronymic form?
What is the Norman patronymic form?
What is the Scotch form?
Describe the Anglo-Saxon patronymic form?
Under what circumstances did the mother's name or matronymic become a fixed surname?

Note:—Let the teacher discover anyone in the class who has a patronymic or metronymic form of surname. (See *Surname Book.*) Or give illustrations from someone in the ward.

POSSIBILITY OF OBTAINING EXTENSIVE RECORDS FOR TEMPLE WORK.

In performing Temple ordinances in behalf of the dead, it is essential that the information placed on the records of the Temple shall be sufficient to properly identify each individual. The names only, without other data of identification, are almost useless, for the well-known reason that there has been and will continue to be, countless numbers of individuals bearing the same name; consequently it is required that, if possible, the date and place of birth, and date of death, be added to the full name of each person in whose behalf the Temple ordinances are performed. If either of those points of identification cannot be satisfactorily ascertained, efforts should be made to obtain, or formulate, approximate dates of those vital events, (or date of marriage or other available data); and the name of place where the individual lived, or died, should be included in the record if the place of birth is unknown. Methods adopted by the Temple recorders, to formulate or approximate dates etc., are explained in printed circulars that can be procured from them.

Another important point of identification that is required, when possible to be ascertained, is the relationship of the heir

or person at whose instance the Temple work is done to each one of the dead individuals. This constitutes an excellent means of identifying them; but, unfortunately, the records of deaths and marriages that are kept in most communities seldom show the names of the parents of persons whose names are entered therein, and the maiden names are frequently lacking of mothers of the children whose births are registered. This imperfection in records of vital statistics is a serious handicap in searching for genealogies of dead relatives, because the absence of names of parents of persons therein registered renders it impossible to clearly ascertain relationship from that source. (An effort is being made by the Hon. Reed Smoot, Senior representative from Utah in the United States Senate, to get this defect in registration of vital statistics remedied by law).

Inability to ascertain relationship to the individuals named in records of births, marriages and deaths, or in other records in which the searcher finds surnames of family lines in which he is interested, should not deter him from copying those names into the compilation he desires to make, for the purpose of having Temple ordinances performed in their behalf. The fact is that many of the persons who appear in the same parish or district records, bearing surnames of the family lines to whom the searcher is related, are probably his blood relations althought he may be unable, at that time, to determine what that relationship is; it is quite possible he may secure the missing clue thereto at some later time.

President Wilford Woodruff instructed the recorders, in the Salt Lake Temple to accept records for ordinance work even though the members of the Church giving such records could not designate their relationship to the dead. He said, however, that care must be exercised to prevent duplication of the Temple work; families and individuals must not encroach upon each other's rights and privileges in the performance of Temple ordinances, but should confer together, if possible, concerning the genealogies, etc., of those in whom they may be mutually interested. The President also stated that it would be proper, for those who desire to have Temple work done for their kindred, to gather names and genealogies for that purpose of all individuals bearing the surnames of the family lines to whom they were personally related, but especially of those who resided in localities where their ancestors or blood relations lived. Family and surname family associations point the way to unify such work and will usually solve this problem.

In this connection, it should be remembered that each member of the Church is entitled to have Temple ordinances per-

formed in behalf of the four family lines to whom he is directly related; that is, the blood kindred of his parents and grandparents, those bearing the surnames of his father's father and mother and his mother's father and mother.

The result of following this extended plan of compiling names etc., for Temple work is that hundreds of thousands of dead have had those ordinances performed in their behalf, who would not have been liberated from the spirit prison if their living friends had limited that sacred and necessary labor to the interest of those only with whom they are able to prove a personal relationship.

The Saints are urged to be diligent in procuring the information needed to enable them to have Temple ordnances performed in behalf of their dead kindred and friends, remembering "that they without us cannot be made perfect," "neither can we without the dead be made perfect," if those ordinances are not complied with. The Genealogical Society of Utah, whose offices and extensive library and genealogical books are located in the L. D. S. Church Office Building, 47 E. South Temple St., is an invaluable aid to those seeking genealogical information.

D. M. McAllister, Temple Recorder.

LESSON IV.

Home Courses.

Fourth Week in December.

MEAT SUBSTITUTES FROM THE VEGETABLE KINGDOM.

At different times during the past year our Food Administration has asked us to conserve certain kinds of meat and to decrease the amount of meat in the diet. Immediately the question arises "What may we use in place of the meat to serve the same purpose to the body?

Upon analysis meat is found to contain a large amount of protein, a nitrogenous substance, which builds up and repairs the tissues of the body. By a similiar analysis of various vegetables and grains, it is found that a comparatively few contain protein in an appreciably large amount. However, peas, beans, nuts, and wheat, are important for the protein which they contain and may be used in place of meat in the diet.

Peas and beans belong to a class of vegetables called legumes. Lentils and nuts belong to this group also, and are rich in protein.

The peas and beans are extensively used fresh, canned, and dried, and either buttered, creamed or baked are used as a vegetable. But there are many ways in which they may be used as the substantial part of the meal so that a meat dish may be omitted entirely without upsetting the dietetic balance of the diet.

Combined with milk in a cream of pea or bean soup, these legumes form a desirable luncheon dish with a crisp salad and simple dessert to make the meal complete.

The dried peas are especially good prepared in the form of a souffle or a loaf to be sliced and served as one would serve a meat loaf.

Variety to the diet may be given by the use of different kinds of beans, for beside the green and wax string beans and the navy bean, the most commonly used are the Lima, Kidney and Soy beans, in many colors. The Soy beans are much richer in both fat and protein, or tissue building food, than other beans. They have taken the place of milk and butter to the Japanese and Chinese people, and should be used more extensively in this country.

The Soy bean, of the yellow variety, may be made into a Soy bean loaf which is usually served with a tomato sauce, or into a Soy bean souffle which is particularly dainty. The black Soy bean is most frequently used in soups.

Lima beans *en casserole* and bean and tomato stew are other typical ways in which the bean may be used in place of meat in the principal course of the meal. And the good old-fashioned baked beans, so dear to the heart of the Bostonian, is always a welcome *piece de resistance* for the Saturday night supper.

The fresh peas or beans are cooked in boiling salted water until just soft, which usually requires from twenty to forty minutes. The dried legumes must be soaked in cold water several hours in order to replace the water lost in the process of drying, and then should be cooked slowly and for a long time. When the canned vegetables are to be used, the cans should be opened sometime before the vegetables are to be served, in order that they may become aerated. Often it is desirable to drain the liquid from the vegetable and to rinse the latter with cold water before heating and seasoning ready for serving.

Macaroni is made from a grade of wheat rich in gluten, which is the name given to protein in wheat. Until within a few years this particular variety of wheat was grown principally in Italy, but now many states of our United States are producing a wheat especially adapted to the manufacture of macaroni, and the industry is developing into an important one in this country.

In the making of macaroni and its allied forms, the wheat is ground and mixed to a paste with water. It is then shaped by

the force of a plunger having rods of various diameters, making tubes of different sizes to which the names macaroni, spaghetti and vermicelli are given. The paste is then dried.

For cooking, the macaroni is placed in a large quantity of boiling salted water and kept boiling vigorously until soft. It is then drained and rinsed with cold water.

Macaroni with cheese is the most common way of serving the largest variety of this paste, while the Spaghetti is usually served with tomato sauce. Vermicelli is often added to soups. Macaroni and cheese, both being rich in protein, in combination is an especially valuable meat substitute dish.

Bean Loaf.

1 C. white beans cooked.
1 C. peanuts.
½ C. bread crumbs.
1 T. salt.
Spk. pepper.
½ C. milk.

Put beans and peanuts through grinder. Add crumbs, seasonings, and milk. Shape into a loaf. Bake 30 min. Serve hot, sliced.

Peas in Ramekins.

1 C. pea pulp.
Few drops onion juice.
½ C. milk.
2 T. Fat.
1 T. potato starch.
½ T. salt.
Spk pepper.
3 eggs.

Soak dried peas 24 hrs. Cook slowly until soft. Press peas through colander; add to sauce made of milk, fat, starch and seasoning. Add onion juice and yolks beaten. Put into oiled ramekins. Bake in water in a moderate over 40 minutes.

Lion House Bean Soup.

After the usual boiled or baked beans have become a little tiresome because of several days' repetition, boil the left-over beans until softened, strain through a colander, and add one quart of milk to one cup of strained beans. If they were cooked with butter or bacon, all right. If not, add a spoonful of butter and season. This is a great favorite in President Smith's family.

Humanity's Song

By Maud Baggarley.

From the tops of the mountains,
Circling all the world around,
We cry unto our brothers,
Whom the tie of flesh hath bound,
To behold a higher vision
That shall set all mankind free
To dwell in peace together
And in perfect unity.

Like a sower in the gray dawn
Are we toiling for our bread,
While Joy with face averted
Passes us with noiseless tread;
For while ruthlessness doth ravage,
While a hungry babe doth plead
At the dry breast of its mother,
We are slaves to mortal greed.

Blood is all the salf-same color,
High deeds know not creed nor clime—
Then let us clasp hands together,
And make all the earth sublime,
Looking ever toward a morning
When the wings of a New Day,
With a bright and holy splendor,
Shall shut all but love away.

General Board of the Relief Society Leaving Headquatrers, Oct. 2, 1918.